

# The Carlisle Arrow

A WEEKLY NEWSPAPER EDITED AND PRINTED BY THE STUDENTS OF THE UNITED STATES INDIAN SCHOOL

VOLUME VIII.

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NUMBER 19

## THORPE AS SANTA CLAUS.

About two hundred and seventy-five Catholic Indians enjoyed a treat on Christmas night at the Indian school.

The Christmas tree was in the gymnasium of the school and was beautifully illuminated with red, white and blue electric lights. Around the tree were several tables laden with gifts for the boys and girls who were assembled in the gymnasium. The Rev. Mark E. Stock introduced the Santa Claus of the evening, who was disguised in mask and costume.

Much merriment was caused by the personal gifts presented by the pupils to their friends in the school through the medium of Santa Claus. Especially was this the case when such gifts as a doll's swing, shin protectors, trombones and other appropriate articles were presented to the several members of the football team.

Among the latter who were the recipients of these presents were Alex Arcasa, Roy Large, Joseph Bergie, William Hodge, Sampson Burd, the team's captain, Peter Jordan, Geo. Vetterneck and Gus Welch. Mitchell Arquette, the well known runner, was also remembered.

After the distribution of the gifts Santa Claus discarded his mask, revealing his identity. He proved to be James Thorpe, the captain for the coming year. He has shown he could be an expert in less serious roles than that of a football player. When Thorpe was presented with a banner decorated with the American flag and the words "All American," he was greeted with rousing and enthusiastic cheers from the pupils.

A social ended the evening's entertainment.—Carlisle Evening Herald.



## Example Set by Carlisle and Hampton.

Carlisle is known to most of us as a school that produces a high-grade of football. It does more than that.

It educates the Indian youth at the amazingly low cost of \$154 a year per pupil, which is \$71 less than any similar institution has yet reported.

Jump from Carlisle to Hampton. There negro youth are taught, with a somewhat less amazing showing in money, but an equally gratifying showing as to productivity. For both the boy and girl of these backward races are practically self-supporting from the first day of the course.

Agricultural colleges, private schools, academies and like institutions will shy at the suggestion that they could do likewise. "Our pupils" they will say, "cannot make wagons, weave baskets, manufacture wheelbarrows and trucks. They do not have to. They couldn't, and keep up with their studies."

Possibly not. Yet it is the Indian and the negro who are below the types, not the American-Anglo-Saxon. No one who has knowledge of the two types of school will question which graduates the child with the stronger body. A little more work of the hand, a little less of the mind, a little more self-support, a little less spending, and every college in the land would be a greater force for good citizenship.

The rest of the educational world can learn from Carlisle and Hampton.—Newburgh (N. Y.) News.



## Indians Strong Contenders.

In determining the championship in the football world, one cannot overlook the claim of Glenn Warner's aborigines. The Carlisle team is a wonder, and not only jammed Penn in the dirt, but also took Harvard into tow, the Crimson, indeed, being the first eleven to cross the redskins' goal. A victory over Harvard by the Indians is one of the proudest feats which the native Americans desire, and this is about the second time since Bemus Pierce and his bunch of braves invaded Soldiers' Field that Harvard has bowed to the red brother.—Editorial, Post, Louisville, Ky.

## GENERAL SCHOOL NEWS.

The school gymnasium has been repainted.

Eva Flood, who is under the Outing at Moorestown, N. J., is well and happy.

A pressing room for the use of the boys is being made at Large Boys' Quarters.

Florence McLane writes from her home in South Dakota that she is well and, therefore, happy.

Four of the printing department apprentices are working down town with the Cornman Printing Co.

In a letter from Idaho, the statement is made that the snow is two feet deep and fine sleighing is being enjoyed.

Mr. James Dixon, ex-student of Carlisle, is doing great religious work among his people on the Nez Perce Reservation, in Idaho.

James Sampson has lately returned from Tyrone, Pa., where he had the pleasure of playing in a band consisting of one hundred and ten pieces.

Lloyd Reed, who has been working at his trade of furniture making, at Belvidere, N. J., during the summer and fall, has returned to Carlisle to continue his school work.

The report of the Sewing Department for the quarter ending December 30, 1911, shows that there were made by the dressmaking class, 237 serge skirts, 282 work dresses, 26 flannel dresses and 271 white waists. The plain sewing class made 6 coats for hospital, 4 pairs bloomers, 34 curtains, 35 floor spreads, 310 night-gowns, 125 white shirts, 480 cotton flannel drawers, and 90 aprons. The mending class mended 126 night shirts, 600 table napkins, 610 sheets, 85 hand-towels, 160 dish-towels and 53 skirts. There were also 2,993 other pieces repaired.

## ARE OUR INDIANS VANISHING?

The New York Times, August 13, 1911, contained an article embodying the views of Mr. F. W. Broughton, in charge of statistical division of the Bureau of Indian Affairs at Washington, as expressed in an interview, from which the passages that follow are taken:

"Within the past ten years, however, the tally of the Indians has been very greatly improved, and now our figures are more exact than those we have of the rest of the population. That the Indian race is not dying out my figures will conclusively show.

"The sum total of the Indian population in 1890 showed a little over 243,000. In 1900 they had increased to 270,000, an increase of about 27,000, or considerably more than 10 per cent. In 1910 the Indian population reached 305,000, an increase of 35,000, or about 13 per cent increase for the last decade.

"Taking these three dates, it is clear not only that the Indian population is steadily growing, but that it is now increasing its ratio of increase over the years of the past; that the rate of increase of the past ten years was proportionately a third more than the rate of increase for the decade immediately preceding. The increase, also, does not appear to be confined to any particular section of the United States or any particular tribes of Indians.

"Among the Apaches of Arizona, a certain locality, most accurately tabulated as to vital statistics, showed that last year in a total population of 2,269 there were 174 births! This is an average of 76.7 per thousand of population, a record beyond anything the writer was able to find in any community, great or small, in the United States.

"An idea of what that increase means may be gathered when one considers that if the population of the whole country should increase at such a rate during the next ten years, we would have in 1921 a population, even exclusive of immigration meantime, of 160,000,000. And this increase was among the Apaches, a tribe that is one of the most backward in adopting the advantages of civilization.

"Of course, this great percentage of births does not generally obtain throughout the race; but here are

some figures on a large proportion that tell their own story:

"In 1909, out of an Indian population of 101,717, within certain districts, including many different tribes, there were births to the number of 3,395, a proportion of 33.4 to the thousand of population. In 1910, out of 149,776 Indians, scheduled so as to embrace practically all the different tribes, there were 4,525 births, a proportion of 30.2 per thousand.

"Did this proportion of births extend throughout the land for ten years we would have at the next census, exclusive of immigration, a population of 120,000,000.

## DEATH RATE FIGURES.

"It must be admitted, however, that while the proportion of births among the Indians is far greater than that among the other people of the United States, the death-rate, as a whole, is also greater.

"There are no statistics of this for the whole body of Indians, but it may be concluded that the annual death rate per 1,000 is between 20 and 23. The average death-rate in the United States per 1,000, as far as gathered, was in 1908, 18½ in the cities and 14½ in the rural districts, and in 1909, 16½ in the cities and 14 in the rural districts. But of recent years the statistics of deaths have been far more accurately kept among the Indians than among the rest of the population, hence, if the statistics were accurately obtained, more deaths among the white population would be shown than among the Indians.

## AS TO INTER-MARRIAGE.

"It has been said that the Indian was becoming extinct as a separate race by reason of amalgamation with the white and other races. Of course, there has been much inter-marriage, but the records show that the increase in Indian population is as great among those tribes that maintain themselves in unmixed blood as among those that have inter-married with the white man.

"An Apache district having the phenomenal annual birth-rate of 76 per thousand has less than 2 per cent of mixed blood. The Mojave Indians of Arizona, who also have greatly increased during the last twenty years, show a very small percentage of mixed blood. One of their sub-tribes, numbering 457, which showed

a birth increase of about 30 per 1,000 a year, has only two of its members not full-blooded Indians.

"At Fort Berthold, in North Dakota, is a collection of 1,123 Sioux. This family, which has of all the tribes outside the Five Civilized Tribes commingled most with the white man, had 883 full-bloods among them, all the remainder saving four, being half-breeds.

"The smallest of all Indian settlements set forth as a separate district is the Kaibab band of Piutes in Arizona, and as a straw to show the trend of the wind, there are only eighty-nine of the Kaibab Piutes; yet last year they had five births among them—and not a single death!

"Indeed, all these Indians of Arizona, make the most creditable showing in the small number of deaths and large number of births. These Arizona Indians are of many tribes, Apaches, Comanches, Piutes, Moquis and others, yet this showing holds good through the territory.

"The Crows, Shoshones, and Ban-nocks of the Northwest also make a most creditable showing in their rate of births; these, like the Arizona Indians, have inter-married but little with the white race, as compared to the Indians of Oklahoma.

"If it be argued that it is through increase by white inter-marriage of these Oklahoma tribes that the Indians have shown a total increase in the last twenty years, it need only be said that these Indians in Oklahoma, comprising all the tribes of the Old Indian Territory, constitute less than one-third of the whole number."

## CONTRIBUTING CAUSES.

"Why is it, Mr. Broughton, that the Indians who are said to live under such unsanitary conditions, should show such a healthful increase?"

"Why should they not increase?" was Mr. Broughton's New England form of answer. "I know something of what is said about Uncle Sam's neglect of his wards, the way in which many of them in times past have been defrauded out of their inheritances and left to starve. I can say from my own knowledge that now, taking the race as a whole, so far from being cheated of their lands and property, the Indian has had his interests most carefully guarded by the Government. There are about 300,000 of them and they have in landed property and cash over \$600,000,000.

"Yes, all this has to do with the increase of the Indian population; for that is due, to a large degree, to the provisions the Government has made for them and the instruction it is continually giving in the manner of hygienic living. But that's not my department, go and see Dr. Breid."

"Dr. Breid, head of the Medical Division of the Indian Bureau, said:

"There's no reason why the Indian should decrease, and every reason why he shouldn't. In the Indian Medical Service there is regularly employed this staff, whose duties are solely to look after his health: one medical superintendent, who has general supervision of all medical work; 4 assistant field physicians, with 1 field nurse, assistants, etc; 160 physicians employed throughout the Indian country, at the agencies, at the schools, and wherever their services can be of benefit to the Indians; 54 trained nurses at the different agencies and schools; 86 field matrons, who take care of the sick and whose duties correspond to those of the visiting nurses in cities.

"The duties of these doctors and nurses are much more extended than those of the ordinary practicing physician or nurse. They not only attend to the sick, but they keep a constant watch upon everything that will tend to increase the hygienic welfare of the Indians and instruct them in matters of diet, house sanitation and prophylactic methods against diseases and epidemics.

"Among many tribes the medicine man still wields a powerful influence, and it is one of our hardest tasks to eradicate this evil influence. These medicine men are frauds and they look with evil eyes upon us, of course. It is only within the last two or three years that we could induce an Indian to go to a hospital. Now our hospitals, one in Arizona and one in Idaho, are always full.

"I would say that the morbidity of the partially civilized Indian—I mean by that, his tendency to contract disease—is greater than that of the white man. This is due, I think, to the too rapid transition from the wigwam to the house, and his ignorance of hygienic living in a house. We have not only taught them in all the schools and agencies the rudiments of hygienic living, but we have also conducted a campaign of education by means of pamphlets

on sanitation and disease, written in a style intelligible to a child ten years old.

"Dr. Breid picked up a ten-page pamphlet on tuberculosis. It was written in the first-reader style of English, teaching where the point to be explained was abstract by some simile familiar to the Indian.

"This pamphlet,' he said, 'we have distributed widely among all the Indians, and it has done much good.'

"The diseases most prevalent among the Indians are tuberculosis of the lungs and trachoma. Consumption is their deadliest enemy, and their ignorance of the advantages of light and pure air aids the disease in its ravages. Next to this, measles is the most prevalent disease and is the cause of many deaths, by reason of the liability to other diseases which follow.

"Is the general susceptibility to disease among the Indians who live a correct life greater or less than among the average white men?"

"I do not think there is any method of arriving at an intelligent comparison. I will say, however, that the prevalent idea that the Indian, as a race, is dying out, that the race vitality, so to speak, is waning and growing old, just as an individual grows old, is erroneous."



INDIAN RIGHTS ASSOCIATION,  
709 Provident Bldg.

Matthew K. Sniffen, Recording Secretary.

Philadelphia, Dec. 30, 1911.

Dear Mr. Friedman:

The copies of your annual report for 1911 came to-day, for which accept my thanks. I have only had time to glance over that portion of it devoted to the records of the Carlisle returned students, but I was pleased to note a reference to some of the Indians with whom I am acquainted. Among others, I have been at the homes of John Frost and Reuben Quick Bear, and I can heartily endorse what you say about them. Mr. Frost is a progressive and thrifty farmer, whose reputation for honesty is as high as that of any white man in the community in which he lives; and I know from actual experience how deep an interest he takes in the welfare of his own people (the Crows), and of his readiness to lend them a helping hand when necessary. Mr. Quick Bear is able and progressive, a real leader of his people and exerts a strong influence for good among the Sioux.

I am very glad that you have covered this subject of the returned graduates and students so fully, and it will give me pleasure to circulate your report among those who are seeking information relating thereto.

With kind regards and best wishes for the New Year, I am,

Sincerely yours,  
M. K. SNIFFEN.

THE MEDICINE MAN.

A. ELLA JOHNSON, Seneca.

When we compare the original ways of doctoring sick patients with the present methods, we find that few of the Indians of the Iroquois Nation adhere to many of the primitive ways of healing the sick. In early days most medicines were extracted from various kinds of medicinal herbs. These were concocted by the old Medicine Men and given to the patients. The giving of the medicine was accompanied by a dance and a special song. In these, if the ill patient was able to stand he must participate. Oftentimes when the sickness was contagious, the doctors forbade all the relatives except the parents to see the patient.

The Indians are very particular about diseases of the eye and only good Medicine Men are considered capable of treating members of the tribe for such diseases.

The doctoring is always accompanied with dancing. After this is over they have a grand feast, after which they all adjourn to their homes.



The Society of American Indians.

The Indian Rights Association at a meeting of its executive committee held in Philadelphia, November 1, unanimously adopted the following minute relative to the Society of American Indians, which is the changed name adopted for the American Indian Association:

"We extend a hearty greeting to the Society of American Indians, which recently met as a body for the first time, at Columbus, Ohio. The formation of such an organization, managed as it will be exclusively by Indians, is an indication of the progress of the Red Man to a full recognition of his needs, and an appreciation of the fact that the time has arrived for him to have an active voice in plans for working out his own salvation. The movement is a credit to the race, and is full of promise for the future, if it be wisely directed, as we have every reason to believe from this meeting will be the case. The high personal and good spirit manifested throughout this successful conference also answers the question frequently asked, 'Why does not the Indian do something for himself?'"

# The Carlisle Arrow

Issued Fridays from the Carlisle Indian Press  
About ten months in the year.

**Twenty-five Cents Weekly**

Second-class matter—so entered at the Post-office at Carlisle, September 2, 1904.

Address all communications to the paper and they will receive prompt attention.

## GENERAL SCHOOL NEWS.

The plumbers are busy fixing the frozen water-pipes.

The dressmakers are taking up new work in drafting.

Jane Butler left Saturday morning for Philadelphia where she will stay for the rest of the winter.

A letter received from Emma LaVatta tells of her preparations for attending a business college.

Oliver John is practicing faithfully for the "Orange meet," which will be held some time in February.

John Farr's oration was altogether pleasing, as was also Montreville Yuda's opening address Saturday evening.

Marie Le Sieur, of the Sophomore class, gave a recitation entitled "Cheerfulness" at the opening exercises.

Little Hazel Nori, who has been on the sick list, is now able to play around; she especially enjoys riding on her sled.

Mr. Collins entertained several of his gentleman friends at his room Monday evening. He is master of the chafing dish.

Charles L. Fish, Class '11, who is at his home at Lower Brule, South Dakota, states that the weather out there is extremely cold.

Our physical culture instructor, John Goslin, began this week to drill the girls for their part in the commencement exercises.

The Junior Class have commenced practising for the programme which is to be given in honor of the Senior Class on February tenth.

Myrtle Peters left Wednesday for Rosebud Agency, South Dakota, where she has been appointed to a clerkship at the Agency office.

The masons have now completed the remodeling of the plumbing shop; the floor space contains about 1,932 sq. ft. of re-enforced concrete and the walls contain about 45,000 bricks.

The report comes from Montreal, Canada, that Paul Jacobs, one of our ex-students who is employed as a clerk in one of the large stores at that place, is doing very satisfactory work.

The comforts afforded by the Athletic Association are now being enjoyed by the track and lacrosse boys, who moved into the Quarters last week to begin training for the coming year.

Mr. Charles Good Eagle, a graduate of the Business Department at Haskell, and now a prominent business man of Baxter Springs, Kansas, was a visitor here for a few days last week.

The different classes will soon begin the writing of papers on Tuberculosis which are to be sent to Washington, D. C., where they will be classified and prizes awarded according to their respective merits.

The Catholics held their meeting in the music room and rendered the following program: Select reading, Gertrude Bresette; clarinet solo, James Sampson; reading, Minnie Oneal; vocal solo, Antoine Anonquot; reading, Paul Baldeagle; piano duet, Mary Pleets and Margaret Chilson; vocal solo, Anna Bebeau.

At the Standard meeting last Friday evening the following officers were confirmed: president, Montreville Yuda; vice-president, Levi Hillman; secretary, James Baker; editor, Kenneth King; music manager, Fred Cardin; treasurer, Peter Eastman; critic, Gus Welch, assistant critic, Leslie James; sergeant-at-arms, John Jackson.

Mr. Rolla Brown, formerly head of the Commercial Department, is now a member of the firm known as "The Brown Drug Co.," of Osceola, Mo. He writes: "I have been too busy getting things in shape to write before. Business is booming now. I often wish I could be back in the business department. The work there was a pleasure to me. We like this city and its people. It was named in honor of a chief of the Seminoles. I close with Christmas cheer and best wishes to all."

## SOCIETY NEWS NOTES.

The program rendered by the Susans last Friday evening was as follows: Song, Susans; vocal solo, Mollie Mantel; biography of Clara Barton, Susie Lacey; piano solo, Anna Chisholm; impromptu, Eunice Bartlette; anecdotes, Ella Finch. The question for debate: Resolved, "That public revenues for all purposes should be raised by a single tax on land values, exclusive of improvements." Bessie H. Waggoner and Iva T. Miller were the affirmative speakers. Those upholding the negative side were Delia LaFernier and Myrtle Chilson. The judges decided in favor of the affirmatives. There were no official visitors.

The Mercers rendered a special program as follows: Song, members; recitation, Thirza Bernell; vocal solo, Agnes Jacobs; vocal duet, Clemence LaTraille and Anna Bebeau; impromptu, Katie May; vocal solo, Emma Newashe; piano and mandolin duet, Mary Pleets and Agnes Waite; vocal duet, Agnes Jacobs and Estella Bradley; society prophecy, Lillian Simmons; vocal solo, Leila Waterman; vocal duet, Thirza Bernell and Charlotte Welch. There were many visitors among whom were Mr. Peirce, Miss J. Gaither, Mr. Charles Good Eagle, Miss Albert, and several members from other societies. The official visitors were Mrs. Canfield and Miss Georgenson.

The members of Invincible Debating Society met in their hall at the usual time and place last Friday evening and rendered the following program: Declamation, Antoine Swallow; essay, Henry Redowl; extemporaneous speeches, George LaVatta and Pearlle Clark; address, James Thorpe; vocal solo, Mitchell Arquette. Debate: Resolved, "That Richard III was a worse monarch than Charles II." The affirmatives were Joel Wheelock and Josiah Saracino, while William Bishop and Albert Jimerson upheld the negative side. The judges decided in favor of the affirmatives. After Critic William Bishop's talk the house adjourned. Miss Beach was the official visitor.



THE Standards unite in extending sincere thanks to those who so kindly helped to make their program a success.

**GENERAL SCHOOL NEWS.**

The dressmaking class have already begun to make the girls' summer uniforms.

Margaret Culbertson has entered upon the course of nursing at the hospital.

The apprentice masons are busy repairing the ceilings and the walls in Large Boys' Quarters.

One of the most enjoyable features of the Standard program was the violin solo by Fred Cardin.

On account of the cold weather last Sunday morning the Catholics held their services in the Y. M. C. A. hall.

Mr. Lau and his boys are busily engaged in make a wagonette for the Rapid City Indian School, South Dakota.

A letter received from Carrie Dunbar, who is at Glenolden, Pa., states that she is getting along rapidly in her studies.

Seneca C. Cooke, a Sophomore, spoke at the opening exercises last Monday morning on the subject of "Character."

Harrison Smith, as "Jacob Strausmuller, the German butcher," acted the part well; he looked as though he had "yus come over."

Mitchell LaFleur, a member of the Freshman Class, left last Monday for New Holland, Pa., where he will work at his trade of carriage painting.

One cold evening last week, Mr. Denny entertained the small boys in the assembly room with choice music by the phonograph, for which the boys are very grateful.

Supervisor Peirce gave the boys and girls a talk at Sunday school about attending regularly, "not because you have to, but because it is right."

Mr. Peirce gave a nice talk to the Protestant boys and girls last Sunday morning; it was about helping our people in religious work after leaving Carlisle.

During a recent examination given in the Normal Room, one of the questions read: "Give a quotation and name the author." The answer was as follows: "Get all the good that you can out of Carlisle."

The Standard Literary Society rendered a very enjoyable public program in the auditorium last Saturday evening. The boys are to be commended for their initiative.

Owing to the cold weather last Sunday the Protestant boys did not attend Sunday-school services in town. The thermometer registered thirty degrees below.

Sunday morning the thermometer registered 22 degrees below zero. Mr. Weber, who has been living in the state of Pennsylvania for over twenty years, said that it was the coldest day he had ever experienced.

The Y. M. C. A. basket ball team won a fast game from the strong Y. M. C. A. team in town last Saturday evening. Jacob Twin, although from Small Boys' Quarters, starred easily by shooting fourteen goals from the field. Score 42-21.

Mr. Weber and his boy apprentices have been in great demand this week, for the extreme cold weather has played havoc with many pipes. It has also kept him and his force watchful to keep us warm this cold spell.

Last Sunday evening the Y. W. C. A. had a question meeting, the first of its kind ever held here; the questions were in reference to the girls of any school and were answered by our secretary and some of our teachers; it was a success and we hope to have another soon. Margaret Burgess was the leader for the evening.

Miss Rose DeNemie and Henry Roberts, both members of our student body, were married Thursday afternoon, at the superintendent's residence, by Rev. Father Stock, of Carlisle. They left the same afternoon for Wind River Agency, Wyoming, where Mr. Roberts has accepted a position. Our best wishes go with them.

In his remarks at the opening exercises, Mr. Peirce admonished the students to stick to whatever they undertook to do, until the trade, or occupation of whatever kind, was thoroughly mastered, for, "in that resolve success lies." He also told of the excellent wages that are paid to first-class workmen throughout the West, and of the benefits which are to be derived from out-of-door employment.

**To Work in Indian Schools.**

Rev. Arthur P. Wedge, who a few months ago resigned the pastorate of the Worthen Street Baptist Church in Lowell to take up other work, has been appointed special religious and moral instructor for the United States Indian schools by the Society for Propagating the Gospel Among the Indians. The appointment was made through its committee, President C. W. Eliot and Professors W. W. Fenn and James H. Ropes of Harvard, upon recommendation of Rev. George F. Kennigott of Lowell, who in 1910 served as travelling agent for the society. The appointment has the approval of the Commissioner of Indian Affairs.—Boston (Mass.) Transcript.



**Indian Service Changes.**

C. J. Crandall, superintendent of the Santa Fe, N. M., Indian boarding school for Pueblo Indians, has been transferred to the superintendency of the Indian school at Pierre, S. D., according to an announcement made yesterday at the Indian bureau. Harold Coggeshall, who was recently appointed chief special officer of the Indian Service, has been appointed to the vacant post at Santa Fe, and C. C. Brannon, has been selected as acting chief special officer.—Washington (D. C.) Star.



**Indians Praised.**

Thorpe, the Carlisle Indian, is considered by many experts to be the best all-around athlete in the world, and the football team to which he belongs, and all the members of which are Indians, is generally regarded as the most effective team for averages in the world.—Editorial, Gazette, St. Joseph, Mo., December 8, 1911.



**Carlisle's Band Makes Hit.**

The Carlisle Indian School band has proven a great drawing card for the Western Governors now visiting the East.—Williamsport, Pa., Bulletin, December 12, 1911.



**Good Subject and Fine Talk.**

Sunday morning in chapel, Mr. Whitwell gave a fine talk to the boys on the subject, "Life Is What We Make It."

**NOTES OF RETURNED STUDENTS.**

Amelia Wheelock remembers her friends by sending them post cards.

Peter Dillon, one of our ex-students, is now living in Lacreek, S. Dak.

Through a letter from James Crowe we learn that Dakota weather is extremely cold.

Tena M. Hood writes that she is doing well at her home in Fort Klamath, Oregon.

A post card from Louis Dupuis states that he is enjoying a few days in Kansas City.

Gertrude Antone, who is attending school in New Jersey, likes her school very much.

Albert Simpson, class 1908, has been appointed postmaster at Elbowoods, North Dakots.

A letter recived from Marie Chilson expresses the desire to be remembered to her friends.

John Goslin, our physical director, believes in eating only two meals a day—dinner and supper.

Estella Tahamont, who is at her home in New Jersey, sends best wishes to friends at Carlisle.

The report comes that Elizabeth George, who is living in Bala, Pa., is getting along well in her studies.

John Conley, who is working in Tullytown, Pa., writes to a friend stating that he is getting along all right.

In a letter to a friend Carrie Dunbar describes the interesting places she has visited since going to Philadelphia.

Thomas King writes that he is doing well at Luffman, South Dakota; he wishes to be remembered to his friends.

Mary Hutchinson, who is under the Outing, is doing well in her school work. She likes her country home very much.

Rose LaRose, who has been visiting her father at Ross Fork, Idaho, returned last week to her friends at McCammon, Idaho.

Harrison Waterman, who left here a couple of years ago, writes that he is working in the iron foundry shops at Syracuse, New York.

Minnie Billings writes from her country home in Oaklane, Pa., that she is getting along well and that she enjoys going to school.

Mrs. Ellen Thomas Prophet, a graduate of Class '98, has recently accepted a position as cook in the Indian School at Rice, Arizona.

Spencer Smith, an ex-student of Carlisle and a Seneca from New York, now owns a ranch and a store in Bear Creek, South Dakota.

In a letter, Daisy Chase, who is now living at Kennett Square, Pa., tells of her appreciation of the opportunities which the Outing System affords.

Robert American Horse, one of the boys in the first party that came to Carlisle, is now located at Mandereson, South Dakota, and doing very well in stock raising.

In a recent letter from Robert Tahamont, '11, we learn that he is getting along nicely at his home in New Jersey. He wishes to be remembered to his friends.



**Often Thinks of Her School Days.**

Mrs. Canfield has received a letter from Mrs. Laura T. Dennis, formerly Laura Tubbs, an ex-student of Carlisle, now living at Leesville, La. She says, in part: "Of all the pleasant Christmas times I love to remember, my Christmases at Carlisle stand out prominently. They were so full of everything good and pleasant, that Christmas here at home hardly seems natural, it is so quiet. I recently attended a Masonic banquet. The dinner was fine; and the toasts and speeches reminded me of the football banquets at Carlisle. My husband has bought a farm with a fine old Colonial house on it. Sometimes I think I would love to go out there and make a regular little palace out of it; and if we ever do, and I have it like I want it, I want you to come and visit me. We are living in one of our own houses at present, but some day we intend to build a home to our own taste. I would certainly love to be there at Commencement this year, as it will be my dear old classmates that graduate. Now, I want you to make them pretty dresses by my request! See? I would just love to be there to help make them."

**A NEW YEAR'S SENTIMENT.**

New Year's Day always brings to mind thoughts of resolves for the days that are to come, and a capitulation of the errors and successes which have crowded themselves into the twelve-month period, the doors of which have just closed.

When we look over the year which is now part of history, we must be impressed with the steady growth of our country and of the world in power, in accomplishment, invention and in wealth. The people have developed in mentality, sociability and morality. Christianity has spread its teachings over wider areas and among added millions.

Remembering all this, we look to the future with courage, with gladness in our hearts and with confidence. It has been said of late that pessimism governs the day. Surely this is transient. The wealth of our nation is permanent, our institutions grow stronger and better, our people are more generous and kind, education thrives and God's kingdom on earth follows His guidance with more zeal and sincerity. If there is doubt it is in the minds of men rather than in the trend of the times.

Let us then face the New Year strong of heart and keen to make it resplendent with real service and accomplishment, with happiness and contentment and with faith in God and our fellow men.—M. Friedman in the Carlisle Evening Herald, January 1, 1912.



**Indian Girls Pay Their Own Way.**

Commissioner Valentine of the Indian Bureau is proud of the energy and independence shown by the students at the Carlisle school. For example, the Indian girls who were such objects of popular interest at the Stadium game with Harvard, paid all the expenses of their Boston trip with money they had each earned by work of one sort or another. They would not take the trip at the expense of friends or relatives, but many of them worked for months to secure the needed amount for traveling expenses.—Editorial, Advertiser, Boston, Mass.



Now is a good time of the year to see that your subscription to the ARROW is paid in advance.

**MY OUTING.**

FRED CARDIN, Quapaw.

My object in going to Fallsington, Pa., was this: to obtain a little experience from the Outing System which is so much talked of here, and also, to make a little money for necessary purposes during the winter.

Leaving Carlisle April 26, 1911, at 8:36 a. m., I arrived at Philadelphia, via Harrisburg, about noon; and after exploring a good bit of the business part of the great city, left for Fallsington.

On the way from Carlisle to Fallsington I saw several places of interest, all of which it would be impossible to mention. Those which interested me most were perhaps, Villa Nova College and the old Independence Hall in Philadelphia. Arriving at Fallsington, which lies three miles west of Trenton, N. J., and twenty-three miles east of Philadelphia, I was met by my patron who showed me some of the interesting things in my new place of residence, such as the old "Friends' Meeting House" which was built in 1719, and another house built in 1720.

The scenery about my country home was magnificent. To the south of it lay a large hill almost like a mountain, and on all sides were large trees of different kinds and shapes. Fallsington lies on the macadamized road from Philadelphia to New York where automobiles may be seen passing up and down at almost every hour of the day.

My work was not hard and I had a good home. I tended a small truck patch, took care of two horses, and drove sometimes, as my patron was a doctor. He also owned an automobile, about which I learned a great deal during my stay with him.

While I was in Fallsington one of my friends went with me up the Delaware River and we saw the place where Washington crossed the river during the war. I also visited the New Jersey state capitol at Trenton, where I learned many interesting things about the way in which the different branches of government are administered.

After spending four months in Bucks County, the time came for me to return to Carlisle. I left Fallsington on the morning of September fourth, arriving at Carlisle in the afternoon. Although I had spent a

delightful vacation and had left many friends behind, I was overjoyed to be back. The feelings that overcame me when I met my school friends once more can only be expressed by musicians and poets; my humble words are too feeble to do the subject justice. The uppermost sentiment in my heart at the moment of arrival has been long ago put into words by the poet who wrote, "Be it ever so humble, there's no place like home."



**What the Indian is Doing.**

In no branch of educational work or sociological development has the depressing influence of pessimism made itself felt more keenly than in the Indian Service.

The idea that an educated Indian is merely borrowed from a condition of savagery and that he will immediately revert to the blanket once he has been released from the discipline of the school is still widely prevalent. Superintendent Friedman, of the Carlisle School, has sent investigators with camera and note book out among the Western reservations for the purpose of showing how the "School Indians" are living, and his reports of the subject are attracting wide attention.

On the Cherokee reservation in North Carolina, a Carlisle graduate has the best home and another Carlisle graduate is to be chosen chief of the tribe. At Fort Peck, half the male adults cultivate their own farms and the area under cultivation almost doubles each year. Nearly all of the tribes are taking up farming and some of them are specializing. Many of the railroad companies are employing the Indians in various capacities and in Colorado and Wyoming they are in demand as expert hands on irrigation works.

"Most pleasing of all," says the Christian Science Monitor, "is the fact that the Indian is dispelling the illusion that he must necessarily and for all time be regarded as a child and a ward."

Superintendent Friedman believes that education will soon lead to the assimilation of the Indians "as citizens," and the probabilities are that it will lead to their assimilation as a race. Mere selfish interest, aside from any regard for our duty to the native American, demands that we should support the Indian school. Daily Telegraph, Harrisburg, Pa.

**MISSION WORK FOR INDIANS.**

The Home Mission Council, in which are represented all principal Protestant home mission societies, has retained former Commissioner H. B. F. McFarland of Washington to represent it in United States Indian affairs. The council's secretary denies that there has been or will be any lobbying, or any attempt to induce government officials to reverse or to make new rulings.

Among Indians, Presbyterians are spending \$160,000 a year; Congregationalists, \$40,000; Episcopalians, \$35,000; Baptists, \$25,000, and others in proportion. These sums are going from general missionary appropriations. Locally, much more is expended. The manner of its expenditure is chiefly through schools, many of them industrial. Episcopalians have extended work in South Dakota, and have just created a new missionary district for Indians, exclusively.

There are 304,000 Indians, and they are slowly increasing in numbers, and vastly increasing in wealth. As a people, it is said by an officer of the Home Missions Council, they are the richest per capita people in America. The new council representative, Commissioner McFarland, is to carry on the negotiations between the home missionary societies and the government. The work is chiefly financial and aims to see that churches and government make wisest possible use of money, without mixing up accounts or purposes. — Brooklyn Eagle.



**Origin of the Word Oshkosh.**

"The name of Oshkosh has passed into the English language as a favorite expression with some of the humorists," commented John Strange, late lieutenant Governor of Wisconsin, "but it is a serious name among our people, and is of Indian origin. The name is that of the great chief who was at the head of the Menominee tribe three generations ago. His grandson is to-day a powerful chief on the reservation of his people. The Chief Oshkosh of to-day is blessed with a prefix name of Reginald, and is, of course, well educated. This Menominee chief and his fellow tribesman live near the town of Shawano, on Wolf River, and they are immensely rich. The Indians of this generation are inclined to farm and add to their wealth, but they also have 2,000,000,000 feet of virgin timber.—New York Tribune.

**EX-STUDENT'S LETTER.**

This 1911 Thanksgiving Day means more to me than any other Thanksgiving Day in my life. One reason for this fact is that I have learned to take God for my leader, and I am learning day by day, how to serve Him; when my heart is troubled I simply turn my thoughts to Him and in a few short minutes He tells me what to do. This little step, I have taken through the patient help of the Colony missionaries for the Indians. Many of the other Indians here are getting the benefit of the teachings of these good people, and many more will soon give up the mean, degrading life they are living and turn their minds to what is worth knowing.

In September, 1910, my husband and I had no start in life, and we felt discouraged; but to-day, by the help of these missionaries, we have a nice little home in this town and we have some dear friends. What makes our home so nice and pleasant is our dear little girl, six months old, who becomes sweeter and smarter to us each day. She is named after our "little white mother"—Miss Jensen, and we trust that in 25 years from now our little Mary will be prepared to step into her white mother's place in the mission field.

One of our missionaries, Mr. Kincaide, is the manager of the Indian Bead Lodge, and he gives us Indian women and girls an easy chance to make money. He supplies all the material except the needles and sinew, and then he pays us by the piece for the different things we make for him. We appreciate this chance very much, because it helps all of us who experienced the dry summer which caused the failing of all crops in this part of Oklahoma.

The reasons for my appreciation of this special Thanksgiving Day are: first, because I have a real living God to whom I can pray and talk; second, because I have the dear Colony mission friends who opened my eyes and brought me to God, and who are constantly teaching all of the Indians how to serve God; third, because I have a sweet healthy baby who was born under the care of our dear little white mother, Miss Mary Jensen; fourth, because I have, at the head of our little home, a gentle, sober, industrious man and a loving Christian father.

Just lately I am beginning to appreciate what little education I have been given so freely by the help of the Government. I am so proud that Carlisle is getting back to its place again. Oh! how I wish we could send about 50 of these camp boys and girls to Carlisle! I am proud of our famous football team. Many out here are deeply interested in them.

Best wishes for dear Carlisle.

HATTIE SWEETZ,  
Colony, Okla. Nov. 23, 1911



**More About the Indian-Harvard Game.**

One who knows football through and through, Mr. Paul E. Shannon, writing of the Harvard-Indian game in the Boston Post, says: "In punting, rushing and running back punts, the Carlisle aggregation was easily the superior. Old and well-worn plays were what allowed the Indians to gain almost at will through the Crimson line. Using no quarterback, the Indians depended upon the accuracy of the pass from centre. The Harvard defense, rushing toward the point of expected attack, was completely hoodwinked, for the recipient of the ball invariably handed it over to another back, who rushed at the weakened defense with ample interference. This explains why repeatedly there were holes in the Harvard line through which a horse and carriage might have been driven.

A pleasing feature of the contest was that the Indians played a clean game. In commenting upon this fact, Mr. Shannon says: One strong point in connection with Carlisle's work, and a point that was noted with favorable comment in contrast, was the absolutely clean play of the Indians. Penalized occasionally for too great eagerness, either through holding or an occasional offside play, the visitors, nevertheless, refrained from committing the least resemblance of anything objectionable, while the Harvard men were at times unnecessarily rough and on one occasion the bare-faced slugging of a Harvard forward was the cause of his summary removal from the game and the imposition of a heavy penalty against the Crimson for his roughness. Seldom after a Harvard man was downed did the Indian tacklers fall on him, while every Carlisle man that was dropped was pinned to the earth by three or four of the Cambridge team."—The Indian's Friend, New York City.

**CATHOLIC INDIANS SANG CAROLS.**

Despite the stormy weather, most of the two hundred and seventy Catholic Indians now present at the Carlisle school were at St. Patrick's Church Tuesday night to sing their annual Christmas carols.

The Indians entered into the spirit of these carols and they were exceptionally well rendered.

One of them, which is exquisitely beautiful, is a lullaby, the first stanza of which is,

Sleeping so peacefully, tranquil and mild,  
Mary so tenderly watching her child,

Cradled in lowliness, all calm and fair,  
Jesus, our Savior, lies slumbering there.

In striking contrast to this carol which was sung very softly by the hundreds of voices, was the hymn, "Sound the Trumpets Loud and Long," the lines of which were sung alternately by the girls and boys.

After the singing of the carols, Father Ketcham, Director of the Bureau of Catholic Indian Missions, gave an address which was followed by a hymn, the music of which was composed by Rev. Dr. H. G. Ganss for the Indians. The service closed with Benediction of the Blessed Sacrament and the singing of "Holy God, We Praise Thy Name."

Superintendent Friedman was in attendance. The complete program was as follows:

With Hearts Truly Grateful,  
Sound the Trumpets Loud and Long.  
See, Amid the Winter's Snow,  
Hail, Happy Christmas Day.  
There Were Shepherds Abiding,  
Sleeping So Peacefully.  
O, Divinest Childhood.  
Once in Royal David's City.  
Christ the Lord Is Born Today.

Address, Rev. William H. Ketcham, Director  
Bureau of Catholic Indian Missions, Washington, D. C.

Hymn, Jesus! My Lord, My God, My All.  
Benediction, O Salutaris Hostia, Tantum Ergo.

Holy God, We Praise Thy Name.

—Evening Sentinel, Dec. 28.



**Appreciative Letter From Employer.**

Editor: I wish through your columns to thank James Mumblehead for the gift of a pocket-knife which he so thoughtfully and kindly presented to me as a Christmas gift. James has always been trustworthy and industrious in the performance of his duties, and I shall always deem it a pleasure to do anything within my power for his welfare.

Yours truly,

Seibert Kingsboro.